reenter this or an inferior world:' To ward off
1'his
catastrophe, the Rishi exhorts us as under: -
Taking
the bow, the great weapon spoken of in the
Upanish^s,
aim the aryow sharpened by worship. Drawing
the bow with
a mind fixed on that, hit the same undecaying
One:' Pure
spiritual worship is what is advocated by the
Upanisli ad ic
Rishis, as for instance, when Yama in
Kathopanishad says :
<(**0** Nachiketa, having seen the end of all
desires, the support of
the world, the endless fruit of sacrifices, the
shore where there is -no
fear, the resting place which is great and
praiseworthy, yoz-f. hczve
with firm determination given up these things,
for you are t^isc'\
.,.,..."He (the Brahman} has no form visible to
the
eye; no one sees Him with. the eye. He' is
revealed thrcru^h
the heart, the understanding and through
meditation. T^'^y
who know Him become immortal." ct Having
obtained thrcwgh
Spiritual communion that Divine Being, 'who is
difficult €o he
seen, who is hidden, who pervades all things,
who is i'r^ €/ic
heart, who lives in inaccessible places and
who is ancient, the
wise man gives up both joy and sorrow!'
The Rishis lay, the greatest stress on the
sacrament of
spiritual worship as the means to the

realisation **of** flu'[1];
presence of God, the one only without a
second—*EkafTtcyves.-*
adwitiam. Section 12 of Chapter III of the
Chandogya
Upanishad dsals with the mods of worshipping
CSod
through what is popularly known as *the*
Gayatri Mawtrewz.
The *Gayatri* is one of the sacred metres. It is
used in t'he
sense of verse and as the name of a famous
hymn. Tlie
Gayatri is often praised as the most powerful
metre, mid.
whatever can be obtained by means of the
recitation of
Gayatri verses is dsscribed as the achievement
of the *Gcty^fri.*
On account of the importance of the Gayatri
meditation in
the Vedic cult, I give below material extracts
from Raj all
Ram Mohan Roy's " *Prescript for offering*
Supreme WorsJtip
by means of the Gayatri, the most sacred text
of the Vedas^'